



Alqur'an Reading Quality of The *Santri*: An Experimental Study Toward the Usage of *An-Nahdliyah* Method

M. Kharis Fadillah

Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung, Indonesia

✉ muhammadkharisfadillah@gmail.com

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Abstract

An-Nahdliyah is one method that is widely used for Ustadz and Uztadzah in teaching reading the Qur'an. The purpose of this study is to compare the quality of santri reading with the An-Nahdliyah method which uses beats and does not use beats. The approach in this study is a quantitative approach. The population in this study amounted to 401 santri. The sample is 40 santri. Data collection techniques are, tests, observation, documentation, interviews. Strengthening measuring instruments using Test Validity, Reliability Test. And data analysis techniques using Data Normality Test, Homogeneity Test and Hypothesis Test. Based on the results of the research and discussion, the following conclusions were obtained: 1) The quality of reading by santri Madrasah Diniyah Tarbiyatul Athfal with the An Nahdliyah method that uses beats is included in the good category. 2) The quality of the reading of the students of Madrasah Diniyah Nurussalam with the An Nahdliyah method that does not use beats is included in the good category. 3) There are differences in the quality of the santri's reading by using beats and not using beats on the students of Madrasah Diniyah Tarbiyatul Athfal and Madrasah Diniyah Nurussalam students.

INTRODUCTION

Al-Qur'an is the word of Allah that is no compared (miracle), revealed to the Prophet Muhammad, the last prophets through the intercession of the Jibril AS, beginning with the letter Al-Fatihah and ending with An-Nas, and written in manuscripts that are conveyed to us *mutawatir* (by many people), and learning it is a worship. Some scholars say that naming this book with the name of the Qur'an among the books of God is because this book covers the beginning of his books, even covering the core of all sciences. That is hinted at in His word

ونزلنا عليك الكتاب تبياناً لكل شيء وهدى ورحمة وبشرى للمسلمين

And We send down to you the Book (Al Quran) to explain everything. (QS. an-Nahl: 89)

However, not many parents direct their children to learn the Alquran properly. This is in line with the development of science and technology currently experiencing rapid development. And the possibility of these developments will continue to continue along with human development. Especially in the era of globalization of this kind of world that we are experiencing now. Such

situations and conditions often bring changes to the human mindset, especially for those who are superficial in their religious understanding of religion, consequently the values of life, especially the moral values of religion, are increasingly ignored by society. Most of them devote all their efforts and efforts to achieve the advancement of science and technology as a vehicle to meet the needs of their life's material, while they forget the formation of human personality, so they lose their inner grip even though material wealth abounds. Even more tragic is that there is a lot of spiritual turmoil and anxiety among the younger generation. Therefore a solution must be sought, one of which is for children who are still clean and easily formed.

Education that instills faith and devotion that is rooted in the teachings of the Qur'an. Because this is how the young generation can be saved. And if guided by the Qur'an is an effective medicine to cure moral ailments that have hit the community, especially the younger generation today. Therefore, almost all Muslim parents feel they have a great responsibility to children to provide skills in reading the Qur'an. With this responsibility, many parents include their institutional children in which they teach reading skills of the Qur'an, namely in non-formal religious education institutions such as TPQ, *diniyah* institutions and mosques and mosques. However, the method used in the teaching of the Qur'an is often irrelevant even though there are provisions in the use of the Al Qur'an learning method, but the educator still does not apply the method properly. Thus, the *ustadz* in the delivery of the theory of reading the Qur'an must use the right method, so that the students more quickly understand in reading the Qur'an. One method that can be applied by *ustadz* or Ustadzah is the method of An-Nahdliyah. Because the method of An-Nahdliyah is one method that is widely used for Ustadz and Uztadzah in teaching reading the Qur'an.

To make it easier for children to be able to read and write the qur'an properly, good and correct methods and strategies need to be used. Some practical methods of reading and the Qur'an in the surrounding environment include: iqro method 'which is a method of teaching the Qur'an which has spread throughout Indonesia and can be taught by anyone without the need for endorsement, the *qira'ati* method is a method in the teaching of the Qur'anic reading which allows children to learn the Qur'an quickly and easily because *qira'ati* offers systematic and detailed teaching while also reading *tajwid*.

The An-Nahdliyah method is a guide to reading, writing, and memorizing the Qur'an which is arranged based on the level of learning of the Qur'an from recognizing the letters *hijaiyyah*, reading then writing the letters *hijaiyyah* and finally knowing the rules or the laws of reading the Qur'an called *tajwid*. The comparison of the Nahdliyah method with the Iqra method 'namely it is clear that the Iqra' method requires the *santri* to be active meanwhile the method of the Nahdliyah leads the

teachers more active, in this case the an-Nahdliyah method also accelerates the learning process because in the An-nahdliyah method the learning process is done together. Meanwhile, Iqra ' method do the process of learning by reading the Qur'an individually and make the study too long.

Moreover, the difference between those who use beats and without beats is very clear, that is, in the process of learning to read Al-qur'an students understand faster with beats than reading Al-qur'an without beats. In Madrasah Diniyah Tarbiyatul Athfal and Madrasah Diniyah Nurussalam they both used the method of An-Nahdliyah but over time the Madrasah Diniyah Nurussalam were no longer using beats, because the teaching staff had not fully mastered the methods of an-Nahdliyah and indeed the teachers were qualified in the an-Nahdliyah method no longer exists in the Diniyah Nurussalam Madrasah. In contrast to the Madrasah Diniyah Tarbiyatul Athfal, the teaching staff is qualified and the clerics and religious teachers have mastered the Nahdliyah method.

The quality and ability / reading skills of the Qur'an

It is translated from Kamus Besar Bahasa Indonesia, quality is 1) the level of good or bad things; level, 2) level of intelligence, skills, and quality (National Education Department, 2007). While reading is 1) material to read, 2) how to read, 3) interpretation of a sentence meaning (Sa'diah, 2013: 86). Regarding the term quality, our thoughts are focused on something or a good condition. Difficulty is more directed at something good. While learning is an effort to teach students. So, discussing the quality of learning means questioning how the learning activities carried out so far have been going well and producing good outcomes (Hamzah, 2007: 9) So, in this case reading the Qur'an. It is expected that the implementation of learning will run well and the results can be relied on, then the improvement of teaching is directed at managing the learning process that is able to improve the quality of Al-Qur'an learning.

To produce quality learning outcomes both in the Qur'an and general subjects, it is necessary for teachers who have competencies in the field of training and teaching possessed: the ability to plan teaching, the ability to prepare teaching, the ability to carry out teaching, and the ability to evaluate so that quality can be improved graduates are able to keep up with the development and guidance of the age (Sanusi & Suryadi, 2015: 60). According to Majid (2007: 104) the stages in learning activities include: initial activities, carrying out apperception, or assessment of abilities, creating the initial conditions of learning, core activities and closing. So, in the process of implementing Al-Qur'an learning, it takes forms / methods of learning that do not have to be one form or one type. Instead, it must be adaptable to several existing methods.

Thus the Al-Qur'an can be read properly, which is in accordance with the rules and rules that apply, it is expected that the availability of materials that can meet the needs representing all the

number of verses in the Qur'an. So that when students finish studying the materials, it is certain that they can read the Qur'an properly

Therefore, in the end the quality of the Al-Qur'an's reading that is good and correct is true of its reading, good and fluent in reciting it, right and in accordance with the terms of the Qur'an and its recitation. While *tajwid* itself aims to enable Muslims to read the Qur'an in accordance with the teachings taught by the Prophet and his companions as the Qur'an was revealed (Sa'diah, 2013) Furthermore, quality is directly proportional to ability, of course this is related to the ability to read Al quran.

Understanding ability and reading, many experts provide different definitions, so it will be clearer the value of reading ability if explained in each understanding first. Etymologically, ability is defined as ability, skill and strength (Ministry of Education and Culture, 1995: 623). While in terms of ability is something that can really be done by someone, meaning that in a realistic order it can be done because the exercises and efforts also learn (Kholid, 2002: 66). According to Suryabrata, quoting from the definition of ability can be divided into three meanings, namely: (a) Actievment, which is a potential ability, which can be measured directly by a particular tool or test. (b) Capacity, which is a potential ability, which can be measured indirectly by measuring individual skills, where this skill develops with a combination of basic and intensive training and experience. (c) Aptitude, which is a quality that can only be expressed or measured by a special test made intentionally (Suryabrata, 1998: 61).

In connection with reading skills, it is necessary to understand the meaning of reading. According to Attho 'said that reading is an act carried out by reason to interpret the signs / symbols placed when reading from a predetermined method (Attho', 1996: 119). Whereas according to Robinso and Good (1987: 9) reading is stating or reciting all words written correctly. Moderate according to Tarigan (1985: 10) "Reading is a process that is carried out and used by the reader to get the message to be conveyed by the author through the medium of words / spoken language". The purpose of the reading process is not only to see letters, words, sentences, paragraphs and then translate them in our minds. However, humans are complex functions or workers and involve various aspects of human organs. Because no other creature on this earth can read and have such amazing skills, in a moderate world

Fluency of Reading

Fluency is uninterrupted, not halting, and not delayed (Ministry of National Education, 2007). Reading is the activity of the brain and eyes. The eye is used to capture reading signs, so that when oral speaking is not wrong. While muscles are used to understand the message carried by the

eye, then instruct the other organs to do something. So the way of working between the two is very systematic and mutually sustainable (Alfauziyah, 2018).

The level of proficiency in reading the Qur'an is simply divided into several levels, namely: (a) The basic level of reading is simple (not yet bound by *tajwid* and tone). (b) The middle level is that it can read the Qur'an by following punctuation and other methods according to *tajwid*. (c) Advanced level that is able to read with good reading and songs according to song form. (d) The advanced level is that it can read the Qur'an in various ways (*qiraat*) (Anirah, 2015). Formalize Reading "*Tajwid / tartil* is to make the readings of the letters / sentences of the Qur'an one by one, in light, orderly slowly and not in a hurry mixed up, according to the laws of *tajwid*" (Syafi'i, 1967: 3). Whereas according to *tajwid*, it is to share the readings of the letters or the sentences of the Qur'an one by one brightly, regularly, slowly, and in no hurry in accordance with the rules of *tajwid* (Satria & et al., 2015: 2) The legal basis is required to read the Qur'an with *tajwid* sourced from Al-Muzamil Al-Quran verse 4 which reads:

زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Read the Qur'an with tartil (QS. Al-Muzammil: 4)

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ

Those We have given the Book follow it as it should be followed. It is they who 'truly' believe in it. As for those who reject it, it is they who are the losers. (QS. Al-Baqarah; 121)

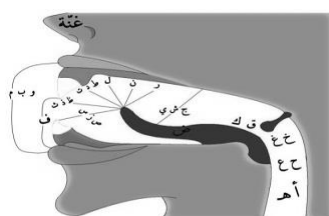
Fluency in *Makhraj Huruf*

The verses of the Qur'an are composed of hijaiyah letters. Therefore, in reading the Qur'an the students must be fluent and correct in their pronunciation and recitation. Regarding the pronunciation of hijaiyah letters students should know what is meant by Makhrijul Letters. Makhrijul Letters are the places where the letters are emitted when the letter is sounded. In reading the Qur'an students must sound or recite letters according to their makhraj. This is because if there is an error in the pronunciation of letters, it can cause and emerge new meanings or meanings. Therefore, learning makhrijul khuruf is very important for students.

This is also expressed by some experts, makhraj letters are places where the letters are issued (La Hompu, 2016). Whereas the definition of the word Fluent comes from the word حَافِصًا يَفْصَحُ which means speaking with light, eloquent, breaking tongue (Yunus, 2009: 317). Related to fluency (accuracy of pronunciation). Namely by practicing the provisions (laws) of letters, such as idgham (entering). Ikhfa '(disguises), iqlab (flips), mad (extends), tarqiq (softens), and (thickens). Furthermore, the letter of the word or commonly called *Makhraj* is the place where the letters

hijaiyah are issued. So to read the Qur'an well and correctly students are usually taught first *Makbarijul* Letters. This *Makbarijul* Letter is usually used so that we can distinguish letters to avoid mistake, because one of the letters we are wrong can change the meaning or meaning we read (Listanto, 2017)

In reading the Qur'an the child should first be able to distinguish the sounds of the *hijaiyah* letters that are almost the same, namely places where the letters come out when they sound them. Which is the number of all 19, divided into 5 *mawadhi* (maudhi-maudhi), is the place where *makhraj* is located. Among them are: (1) *maudhi-jauif* which means the place of makhraj which is located in the oral cavity, (2) *maudhi'halq* (located dirungan), (3) *maudhi-oral* (located on the tongue), (4) *maudhi-syafatain* (located on two lips), (5) *maudhi-kebaisyum* (located at the base of the nose) (Al Halim & Azizah, 2018: 495). Furthermore, the following is the visual place of the letter or *makhorijul* letter, namely the letter of *hijaiyah*



Picture 1 *Makhorijul Huruf*

An-Nahdliyah Method

Nahdliyah certainly will not be separated from the central figure of the establishment of the method, KH. Munawwir Kholid. An-nahdliyah was born due to concern Kiai Munawwir saw small children including the sons and daughters of the Kiai who were reciting in Surau-surau. They learn to use methods that are not derived from Islamic boarding schools. This if it continues, it will shift their thinking system. Departing from this, finally arises the intention in the heart of Kiai Munawwir Kholid to create a fast learning method of quran characterized by Nahdlotul Ulama (NU) (Syaifullah, 2017: 139).

An-Nahdliyah had metamorphosed (changed / changed names) three times, namely: first: named the Fast Reading Method of Al-Qur'an Ma'arif (format compiled by PCNU Tulungagung in 1985). Second, the Fast Reading Method of the Al-Qur'an, Ma'arif Qiroati (by asking for permission to convert qiro'ati to print). And third, the Fast Reading Method of the Qur'an, Ma'arif an-Nahdliyah (started printing in 1991) (Syaifullah, 2017: 147). Before this method was named an-Nahdliyah, at one time on the instructions after bermunajat to Allah SWT. Kiai Munawwir Kholid walked to the north which in the end he met Kiai Syamsu Dluha. From the meeting, there was a

strong bond of brotherhood between the two who eventually produced several material formulations which became the material for the compilation of the book of the Fast Method of Learning in the Qur'an and Nahdliyah. With the help of Kiai Syamsu Dluha and other scholars, Kiai Munawir Kholid finally initiated a new method. He and his friends formed a formulation team consisting of: Kyai Munawir Kholid, Kyai Manaf, Kyai Mu'in Arif, Kyai Hamim, Kyai Masruhan and Kyai Syamsu Dluha (Syaifullah, 2017).

The An-Nahdliyah Method is one of the Qur'an reading methods that appears in Tulungagung Regency, East Java Province. This method was prepared by the Ma'arif NU Educational Institution in the Tulungagung Branch. In terms of meaning, An-Nahdliyah is a resurrection. This term is used for an Al-Qur'an reading fast method that is packaged in stages of one to six volumes. The term Learning Response Fast Al-Nahdliyah is due to the methodology of using a teaching system such as teaching in ancient times, namely how to learn by using the beat count rhythmically (Indriani, 2014).

Teaching Method

In the An Nahdliyah method there are six 6 volumes in the textbook, the contents of the six volumes of the textbook are: (a) Volume 1 contains the introduction of *hijaiyah* letters in *fathah*. (b) Volume 2 contains continued *hijaiyah* letters, *dhamah* and *kasrah*, *mad thabi'i*, double *barakat*. (c) Volume 3 contains *Ta marbutah*, *mad thabi'i*, *alif fariqah*, *ihfa '*, *hamzah washal*. (e) Volume 4 contains *Idzhar qamariah*, *ra tafkhim*, *Idzhar syafawi*, *Idzhar halqi*, *Mad wajib mutashil*, *Mad shilah thamilah*, *Mad jai'z munfashil*. (f) Volume 5 contains *Ghunnah*, *Idhgham bighunnah*, *Idhgham bilaghunnah*, *Iqlab*, *Idhgham Mutamatsilain*, *Ihfa 'syafawi*, *Lam jalalah* (tafkhim-tarqiq). (g) Volume 6 contains *Idhgham syamsiyah*, *Qalqalah*, *Idzhar bikilmah*, *Mad lazim mutsaqal kilmi*, *Mad lazim mukhafaf kilmi*, *Mad iwadh*, *Mad lazim mutsaqal harfi*, *Mad lazim mukhafaf harfi*, *waqaf* signs, short surah, surah Al- Baqarah verses 1-20.

In its application in the An Nahdliyah method that needs to be done is the following actions: (a) Initially the teacher writes short verses on the board. (b) After that the teacher reads it and the student imitates it with a *murotal* pass. (c) To test the *santri* once in a while the teacher appoints one of the *santri* to read the writing on the board to find out the level of competence of the students by looking at the ability of the letters and the rules of recitation. This *murotal* is also a characteristic of this method, which is a tap to mark the length and shortness of the sound. The teaching methods used in the learning process of An-Nahdliyah are: (a) Demonstration methods, namely the tutor provides practical examples in reciting letters and how to read the law. With this demonstration method students can directly see their tutors in reciting letters and how to read the law correctly and correctly. (b) Drill method, that is, *santri* are told to practice reciting according to *makehraj* and

reading law as exemplified by *Ustadz*. (c) Question and answer, namely cleric giving questions to *santri* or vice versa. In this communication, there is a direct relationship between the teacher. (d) Lecture method, namely *Ustadz* provides an explanation in accordance with the subject of the language being taught.

METHOD

This research is quantitative research. The design in this study is experimental. To obtain data, researchers use tests, observation, documentation, and interviews. The research in Tarbiyatul Athfal and Diniyah Nurussalam Merbo Rajabasa Baru Village, Mataram Baru Subdistrict, East Lampung Regency was conducted by distributing the pretest questions for the control class namely 40 students of Tarbiyatul Athfal and Diniyah Nurussalam Merbo Rajabasa Baru Village, Mataram Baru Subdistrict, East Lampung Regency. in this case the researcher uses the Validity and Reliability Test. Then to analyze the data obtained, researchers used Normality Test Data, Homogeneity Test and Hypothesis Test.

FINDING AND DISCUSSION

The research in Tarbiyatul Athfal and Diniyah Nurussalam Merbo Rajabasa Baru Village, Mataram Baru Subdistrict, East Lampung Regency was conducted by distributing the pretest questions for the control class, namely 40 students of Tarbiyatul Athfal and Diniyah Nurussalam Merbo Rajabasa Baru Village, Mataram Baru Subdistrict, East Lampung Regency. with a reliability value of 0.785. After the test questions were tested for validity and reliability it was proven that the question was valid and reliable, the test questions could be tested in the experimental class. After the test, the value of normality is obtained as seen in the Kolmogorov-smirnov statistic value of 0.200 has exceeded the significant value of 0.05 and the hypothesis used by the researcher is H_0 = data are normally distributed and H_1 = data are not normally distributed. From the results of the SPSS calculation above, it can be seen that the test statistical value is 0.200 greater than the 0.05 significance. so that H_0 is accepted and H_1 is rejected. So it can be concluded that the data is normally distributed.

Then the homogeneity test was obtained for a significance value of 0.131. This shows that the significance of $0.131 > 0.05$, it can be said that the data comes from a homogeneous population. After a homogeneity test was carried out a difference test which resulted in Levene's Test for Equality of Variances had a significance value of 0.071 ($p > 0.05$). This shows that the two variances are the same, then the use of variance to compare population averages (t-test for Equality of Means) in t-test testing must be based on the equal variance assumed. At equal variance assumed, the value of t is 1,352 and the significance level is 0,000. These results indicate that $p < 0.01$, means that there

are differences in the quality of the santri's reading by using the original method that uses beats and without beats.

CONCLUSION

Based on the results of the research and discussion, the following conclusions were obtained: (1) The quality of the reading of santri Madrasah Diniyah Tarbiyatul Athfal with the method of An Nahdliyah using beats was included in the good category. (2) The quality of the reading of santri Madrasah Diniyah Nurussalam with the method of An Nahdliyah which does not use beats is included in the sufficient category. (3) There are differences in the quality of the santri's reading by using beats and not using beats on Diniyah Tarbiyatul Athfal Madrasah students and Madrasah Diniyah Nurussalam students.

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